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present in these practices, I would also ask whether there were not some more tangible cult significance underlying this giving of new vitality to trees. But this possibility and, for the matter of that, this aspect of agricultural activity as a whole, does not seem to have found a commentator, and I myself have not yet sufficient instances to formulate a theory.

The respect for things in general is innate in the peasant, as countless small observances in everyday life show. So long as this recognition persists, any object, however mean and common, can on occasion serve in magic, without being sacred; while if on the basis of special 'taboos' a list of sacred plants and animals were made, it would be far too large to allow of so many special cults or cult usages. Much less extensive would be a corresponding list of cursed things, which cannot under any circumstances be touched.

It must be remembered that the inventory of a peasant household (of the kind still out of touch with urbanism) is not large, while in the mountains or in the hinterland of Dalmatia it may not include all the primary necessities even of a very simple life. In this simpler scheme domestic artifacts and utensils retain something of their primitive significance. In extreme cases domestic tidiness is a minor ritual; every object has its proper place when not in use, and is carefully handled, and put away in a special position, which must not be reversed. The broom, the sieve, the kneading trough, the scoop, the chains of the hearth pot, the gourd, etc., have had their ritual associations amongst every people.

It is not possible to disentangle knowledge of the physical properties of substances from their significance in legend or worship; and it would be equally impossible to trace whether an object, used in divination, or a household utensil, which seems to enjoy special respect, such as a sieve or a wood-block or an axe, has a certain power ascribed to it directly, or through an analogous association with some other category of ideas.

The steam bath is noticed early for East and Northern Slavs, but it is curious that after the Slav invasion, the

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Roman bath entirely disappears from the North Balkans, although public baths were known to the Avars also. At the present time, the Turkish bath is restricted to a specific cultural region, where a recent Asiatic influence has been concentrated. As it now retreats this excellent institution also falls into decay. But the bath and the use of steam for sweating, now universal amongst the South Slavs, rubbing and massage, more or less symbolical washing and bathing, and the manipulation of broken limbs and the dressing of wounds, are to be reckoned amongst the oldest of their practices. Archaeological finds witness to healed wounds and fractures, but we know nothing of prehistoric trepanation amongst the South Slavs—the only European race, with the Albanians and some Caucasians, which continued the practice almost within living memory.

Offerings and vows, ritual performances and acts connected with fertility cults, were the basis of mystical healing. Hydrotherapy includes also the worship of water spirits, and, amongst Lithuanians, of a personified watery element. Niederle adds to this list of reconstructed primitive medicine the use of oils or unguents which preserved strength and health,[1] and a number of Eastern aromatics, known in primitive times.

Plants introduced in historical times have added to the botanical mythology, and enjoy a symbolism of their own; just as field-glasses, pipe-lighters, petroleum, trains, firearms and other more recent gifts of material civilisation, receive their part in contemporary folk-lore, whose incorporating activity is only now beginning to decline, and in some cases, a magico-religious part. Firearms have developed a complete legend of their own; pipe-lighters are sometimes used for producing ritual fire, though matches are universally disqualified; and so on.

Wheat, which in the Middle Ages was cultivated only in a very limited area, and, in the early nineteenth century, was still little used in the interior of Serbia, has a universal ritual

[1] Cf. L. Niederle, *Slovanské Starožitnosti*, 1, p. 127.